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AND FREE RELIGIOUS FELLOWSHIP

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SALVATION OF MAN

ROUND about 1,500 B.C. an ancient Egyptian pleaded before his gods in the following manner.

"I have done no sin against men . . . I have not injured any man's name in the sight of his superior. I have let no one starve. I have made no one weep. I have done no murder. I have not kept the workman beyond his obligation."

The Egyptian was pleading the oldest and the most universal religion—that it is right to do good and wrong to do evil. This religion cuts through every difference of time and place. The modern man knows exactly what the Egyptian is talking about: and the modern Christian, Communist and Moslem knows exactly what is meant when a cup of cold water is given in distress, even if each is divided from the other by half the world, and, as one of our correspondents points out this week, necessarily divided from one another by cultures and beliefs.

If a universal religion is sought there is no need to look far for it, it already exists and has always existed; it lies in the undoubted fact that the human race has to make a choice between good and evil; and on the whole it knows what is good.

Not Enough

But this religion is not enough. In the first place it does not explain. It does not explain itself. The man who serves the good and bases his life upon it must be aware that in the good there is a life, a quality, a something which commands him and exalts. It says "Do this," and he does it. If he does it his life reaches a new level of exaltation, if he does not do it he is submerged in remorse and a sense of failure. The good which he serves is nobly and utterly different from everything else. He is responsible towards it. And he is bound to ask, Why does it have this power to command me? Why am I a man lifted up when I obey the command? Why do I feel a kind of communion between myself and the good, which I do not feel towards anything else? And he is forced to admit that there is a life in the good, which, no matter how he phrases it, or how he acts, demands some kind of response from him.

The religion of the good life, which is found in every kind of religion, always points beyond itself, sooner or later, to a religion of reflection and worship.

The Questions

But this is not all. There are other matters, profound and numerous, which press upon the spirit of man in addition to the necessary choice between good and evil. The French religious genius, Pascal, indicated some of them in the following words. "I know not who put me in the world, not what the world is, nor what I myself am . . . I see these frightful spaces of the universe which surround me and I find myself tied to one corner of this vast expanse, without knowing why I am put in this place rather than another. . . ." Reflections of this kind—and they belong to the depths of human nature—are as important in the long run as the choices of good and evil. For, unless these reflections are answered, many a man cannot live the good life as he should or would. Even if he lives it, it sometimes appears to be, without answers to these fundamental reflections, a forlorn hope of the soul in a universe deprived of meaning. The nature of the good life itself therefore, and reflections upon life outside the good, lead inevitably to the acknowledgment of the existence of God. Only this existence and the passion of insight that goes with it answers the questions.

The Need

Different religions and cultures have described the existence of God in different ways. And there is nothing strange in this, for the ultimate truths of existence can only be described through the religion and culture into which one is born. Some men through effort find their way into other religions and cultures, but this is only for the few, and perhaps not even completely for them.

The Christian religion is the religion of the West, but much has happened to it in recent years. It may fairly be said that it no longer adequately describes God for millions of those born within its influence. It does not answer fundamental questions.

Two illustrations may be given. The traditional Christian religion, that is to say the religion practised in nearly every church and sect, affirms that God can only be understood in his ultimate nature through miracle. Many people of high intelligence believe this to be true, but probably more people of similar intelligence believe it to be untrue. This is the chasm, or a part of it, that exists between the traditional Christian Church and the Western culture in which it lives. It is probably true that the majority of men of scientific attainments, men who are actually changing the environment of mankind, believe it to be untrue. The mental climate of millions of people is taken from this scientific thought, not slavishly but through the processes of education, processes which give conviction.

The traditional Church has itself been powerfully influenced by this climate. A century ago responsible theologians argued that the Christian religion was proved to be true by miracle. It is improbable that any responsible theologian would argue in that manner to-day.

The Dogmas

Secondly, the Christian Church declares that the nature of God can only be truly known through the closed system of thought used by it. This system is based upon the dogma—namely, a statement which implies defective "faith" even to question it—that Jesus Christ was the Incarnate Son of God. To many men of high intelligence, and to many men influenced by them, a closed system of thought is repugnant, and when it is based upon a dogma, doubly so. Such men reject the claims of the Christian Church. Its description of God no longer describes.

It is imperative to note that whatever is meant by the name Christian, practically every Christian Church and sect, explicitly or implicitly makes these claims. Many individuals within the churches do not give their assent to them, but that is another matter, and one not to be considered without gravity. To many people, aware of such questions asked by Pascal, the claims of the Church no longer explain, neither is the nature of God described.

Those who believe this are forced to form their own religious worshipping communities.

These communities are likely to be embedded in the truths of the living Christian spirit, that is, the spirit which has always been seeking God; but they are likely to seek for new attributes of God and new ways of understanding and worshipping him. Consequently the background of their religious thought and feeling will be freedom; an attitude of the spirit different from that which attempts to understand through a closed system, and through propositions laid down before worship can adequately be undertaken.

Many Unitarians and Free Christians would claim that their religious communities are such communities as these.

A GOSPEL FOR THE POOR

By E. B. Storr

WHEN the disciples of John the Baptist asked Jesus for his credentials as the Messiah, Jesus answered them with a recital of his wonderful works, reaching the climax in the fact that "the poor have the gospel preached to them."

There have been many gospels in the course of the ages, but they have not always been for the poor. Plato, the father of philosophy, had a gospel for his fellow-citizens. He taught that salvation was to be found in meditation. The highest dignity of man was that he could think, and by thought could rise beyond the world of illusions into the world of reality. That was not a base gospel. The worship of thought is decidedly better than the worship of power or the worship of wealth which have been the religions the western world has on the whole acknowledged. But it was not a gospel for the poor. Thought is a luxury for the leisured. Greek civilization was built on slavery; only the rich could climb to the stars by the staircase of philosophy, and they could do it only because slave labour provided them with all they needed and gave them abundant leisure. In his book, *The Republic*, Plato sketched an ideal state, but there was no place in it for the poor except as the hewers of wood and drawers of water. His fine social structure was built on them, but they did not share in its privileges and blessings. Plato's gospel was not a gospel for the poor.

It has not always been the case, however, that the poor have been ignored. Other teachers besides Jesus have proclaimed gospels which, like his, have been especially for the toiling masses. Let me illustrate with one from the ancient world and one from the modern world.

Long before Jesus came a prince was born in North India, best known by his official title of Buddha. In his youth he lived a gay life. But he was naturally thoughtful, and when, outside the gay circle of the court, he caught glimpses of sickness and the helplessness of old age and the tragedy of death these things cast such a dark shadow over his pleasures that they lost their charm for him. At last, giving up wealth and position, he left home and went in quest of a way of salvation. After seven years of untiring search and concentrated thought light dawned on his mind. He saw that evil came through the door of desire; that if people would cease to long for things they would cease to suffer. No craving, no disappointment; renounce everything and the sting of hurtful things would be drawn. So he came with his new gospel—suppress desire, crush all feeling, thus will you find salvation. It was especially a gospel for the poor. Buddha said in effect what Jesus said later, "Come unto me all ye that labour and are heavy laden and I will give you rest"; only the rest he promised was very different from that offered by Jesus.

The modern gospel to the poor is that of Karl Marx, known as Communism. Communism addresses its message directly to the toiling millions, it offers emancipation to the slaves of society. There is no need, it says, why there should be rich and poor, capitalist and wage-earner, a leisured class and a class of drudges. Adopt the doctrine, "from each according to his ability, to each according to his need," and the evils that now spring out of false human relationships would cease. The gospel of Communism to the poor is—the abolition of poverty.

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These two gospels to the poor are almost the exact opposites of each other. Buddhism seeks salvation through renunciation, Communism through enrichment. Buddhism says "cease to want," Communism says "get what you want." They both clash with the Christian gospel, but that is no reason for dismissing them as worthless. Any doctrine that holds or has ever held the faith of a large number of people must have in it something true and valuable. Buddhism has met the religious needs of hundreds of millions of Asiatics for two thousand five hundred years. Communism is sweeping the world because there is that in its doctrine which makes a strong appeal to the hungry, oppressed and dispossessed peoples everywhere.

Jesus preached good tidings to the poor; and we can truly claim that his gospel contains whatever is valuable in both Buddhism and Communism, while avoiding their excesses.

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The gospel of renunciation. There is truth in it. Much of life's suffering, as Buddha saw so clearly, arises out of the clamour of our possessive faculties. We want this, we clutch at that. The fever of possession consumes us. It is especially so in our western world where material civilization has developed so amazingly. We get cluttered up with all sorts of things that are not necessary, that add to anxiety without adding to well-being. Was not Jesus always striking at the tyranny of Mammon? Did he not say, "Deny yourself and take up your cross"? Buddhism is so far right; there can be no salvation until appetite is mastered and desires are held in check. Buddha's mistake was not that he saw the necessity and value of renunciation; it was that he saw nothing else. Jesus preached renunciation, but not for its own sake, not as being in itself a good thing. He said, "I came that they might have life, and have it more abundantly." Fuller life was his goal. Some renunciation is necessary to such fuller life, but renunciation alone leads to death. Buddha sought to kill desire, and that means the death of personality; Jesus sought to foster desire and to direct it to true ends, and so enlarge personality.

The gospel of enrichment. To the poor of all nations Communism says "Get and be happy." Karl Marx saw, and built his philosophy on the fact, that the foundation of life is material, that the needs of the body must be met before there can be any of the beautiful things such as culture and art that adorn life and make nations great. Idealists are too apt to ignore the truth embodied in Paul's great statement, "First the natural, then the spiritual." Communism is a real gospel, and it is not to be wondered at that the poor nations, and the poorer classes of the rich nations, are giving it a great welcome. Its weakness is that it is only a partial gospel. It meets only a part of man's need, and that, though the first, is not the most important part. Its doctrine of man is too limited. It sees only the economic man—the man who works and eats, buys and sells. Jesus saw man as the child of God. The good tidings that he brought cover the whole of man's personality and need.

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When the gospel of Christ was first preached in the Roman Empire it made its strongest appeal to the lowest classes of society, as Communism does to-day. It came to the slaves, and it did not promise them emancipation. How could it? They remained slaves. But it brought them something in their slavery greater even than emancipation. It gave them a new sense of manhood, an expansion and uplift of life, so that even in their bonds they felt themselves to be free. This gospel came to the poor, and it did not promise them earthly riches. How could it? For the most part they remained poor. But it gave them a new sense of their worth, so that even in their poverty they felt themselves to be rich. Christianity made saints, heroes, martyrs, men whose roots were struck in the eternal realities, and who therefore could rise above the accidents of time and find abiding treasure.

Christianity is often unfairly attacked by keen social reformers as being a barrier in the way of true human well-being. Religion is a drug, they say, used to make the masses indifferent to their wrongs. It is true that the strong and privileged have been ready to use any weapon for their own advantage, and have pressed even the gospel of Jesus into their service to keep the lower classes in their place. But Christianity is not in its nature an opiate, it is a tonic. It is slaves who have found freedom of soul that try to cast off their bonds; it is the poor who have awakened to a sense of their worth to God that rebel against conventional and false restrictions.

Again it is sarcastically said that Christianity offers the poor "pie in the sky," blinds them to hovels on earth by the prospect of mansions in heaven. It is true that the gospel of Jesus does point to a future life, and what a tremendous boon that is! But the main interest of Christianity is not in a future life; it is in the present life lifted to a higher plane. "Thy will be done on earth as it is in heaven!"

By all means let us strive to abolish poverty and all other ills, by all means let us rejoice that heaven lies before us. But the good news brought by Jesus to the poor is that they need not wait either for a perfect social order or for the life of heaven to find salvation. The Kingdom of God is here and now, and we can enter into it here and now. In the forgiveness and love and indwelling of God we can find a blessedness which is more than compensation for all life's ills, a joy which makes us strong to bear and to do.

IT OCCURRED TO ME

By Muriel Hilton

SOME happy adventures occur through the pages of *The Inquirer*. A paragraph from Elizabeth Myers's novel, "A Well Full of Leaves," some time ago brought several inquiries about the book, one of them from a Japanese professor of English at the Tokyo University. A little later I received a letter from Littleton Powys, the husband of Elizabeth Myers. Correspondence has been enjoyed between all three since, and I have just received the interesting, and to me, exciting piece of news that Icharo Haro, who is a member of our faith in Japan, is undertaking to translate "A Well Full of Leaves" into Japanese. He feels that this book with its message of happiness is of supreme importance to people to-day, and those who think highly of this novel must rejoice that it will have a wider influence.

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Sometimes one sees a film of such outstanding interest that one longs for everyone to see it. Often it is not a highly advertised film that is so striking. Recently we went to see "Under the Red Sea," a film taken by Professor Haas during his deep water experiments. With him and his team of "frog men" and one lovely "frog woman" we are privileged to enter into the wonders of the deep-sea world, to view the many strange things that live there. We see strange fish and their lack of fear for human beings as they have never had cause to fear them, giant sharks photographed under water within a few feet, terrifying fish that most people have never seen and are never likely to see. The purpose of this expedition was scientific and one of the experiments that made a lasting impression on me was concerned with the fish's reaction to sound. A loud speaker was inserted under the sea, and gramophone records played from an instrument above. One of these had recorded sounds of civilization—the noise of sirens, clanging bells, motor hooters, elevators, traffic, and so on. The fish were entirely indifferent and went on their way undisturbed. Then a record of Strauss's "Blue Danube" was played, and out came the fish from their coral hiding places, first in couples and then in a surge responding to the rhythm of that happy waltz. It certainly made one think about the vibrations of music and how it seems a part of the living universe, a link beween man and other creatures of nature.

A few days after seeing this film there was a picture in the daily paper of Professor Haas and his wife, who was the charming woman diver, making ready for their departure to make a film under the Caribbean Sea. This will be something for which to look forward

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Recently I stayed with a friend in the midlands and one of the most memorable incidents in the holiday was a visit with her and some of her friends to our Coventry church.

The church and its buildings must surely be the fulfilment of a Unitarian minister's dream. One wishes that all ministers in our movement had such a church and such facilities for social life. They combine beauty, simplicity and utility, all that is needed for a modern religious sanctuary.

But the outward semblance alone would not have made the visit so memorable. The service conducted by the resident minister was in every way close to my heart. I was in deep agreement with all that was said on the subject, "Unitarianism and Prayer."

After, I tried to analyse why the whole service had made such an impression and came to the conclusion that the order and its form was highly individual. Like the minister, I think we should avoid "vain repetition'—that is why liturgical services, however fine, make no appeal to me, and I cannot see how the worshipper in the pew can be carried away on the wings of prayer if he is concerned with balancing a book on his knee and striving to keep his eye on the place. However, that is a personal taste, but this service was to me exceptionally inspiring because one felt that every sentence in the prayers and meditations had been thought and pondered at length by the minister, making the whole service a unity with his subject. The Lord's Prayer was used in the centre of the service as the pinnacle of aspiration, and to avoid just that habit which so easily breeds an indifferent familiarity. It occurred to me that ministers and congregations should allow freedom in the order of service and room for experiment. It is refreshing to get away from a repetitive form of service that can so often dull and hamper the spirit.

COMMENT

The Church and Sex

THE widespread newspaper comments on homosexuality and the publication of the Second Kinsey Report on Sexual Behaviour, have brought the subject of sex into public discussion to a degree and in a manner which must be very rare in modern times. The discussion, I am sure, will do good, and will dissipate, I hope, a great deal of obscurantism that attaches to such matters in Church circles. In modern times, the Church has largely neglected its duty of teaching sexual ethics, preferring to hush up unpleasant facts; and as a counterweight it has been eloquent in condemnation of those who have fallen. It is significant that no one suggests that the Church should make inquiries into these matters: there is probably a feeling abroad that possibly the last word has not been said in the Pentateuch. On the contrary, it looks as though a Royal Commission will be set up to make investigations and suggest remedies. The sooner that can be done the better.

I have just read, however, that the Church of England Moral Welfare Council has for some time had a group of experts working on the theological, legal, social and pastoral aspects of sexual inversion.

National Museums and Provincial Needs

WHILST rejoicing to hear that the nation has secured for the Victoria and Albert Museum what has been the finest piece of Italian sculpture in private hands, Giovanni Bologna's "Samson and the Philistine," one questions the wisdom of adding to collections the adequate exhibition of whose treasures is already taxing the nation's purse to the utmost. One realizes, of course, that the pick of national collections must always be in London, but surely the financial difficulty could be overcome if a policy of establishing permanent branches of the national museums in provincial towns whose Councils were able to provide proper accommodation and facilities for the display of art treasures could be inaugurated. After all, the great majority of British people still live outside London, and the division of the national treasures among other cities would add enormously to their value for education.

The news that St. Paul's Cathedral has just lately received, as a memorial, a painting of "the Virgin and her child, with St. Luke," attributed to Paolo Veronese—always a favourite of mine—made me wonder why great pictures are not more often to be found on the walls of our own chapels. Nonconformity, of course, has always tended to frown on pictures in chapels; perhaps it is just as well, because one can imagine no more difficult position for a church authority than having to decide to reject as unworthy of a church, a picture which a member decides to give as a memorial, or merely as a decoration.

Employment of Older People

IT came as a surprise to me to be told by the interim report by the National Advisory Committee on the Employment of Older Men and Women that the number of men and women covered by private pension schemes is rising by about 500,000 a year, and now stands at between five and seven million. The interim report is the first stage in an attempt by the Government to adjust the attitudes of all concerned to the fact that the average age of the population is increasing.

To secure a greater degree of employment among elderly people, it will in many cases be necessary to remove impediments in these schemes to working beyond the retiring age. Although the higher cost of bringing older entrants into employers' schemes often prevents their employment, it is possible to relate the superannuation benefits to the actuarial value of the contributions paid. Another difficult problem, that of the lack of facilities for transfer of pension rights, which may limit the movement of older people to more suitable employment, is to be discussed in a later report.

One result of the wider employment of older workers will be that promotion will often come later; and the report optimistically concludes that this will come to be expected by both employers and workers. It is very commendable, however, that the Government has anticipated problems that will arise during the next few years on account of the prolongation of the working life, and will ultimately be in a position to devise plans to meet them. *Commentator.*

ORGANIZATION

By Alfred Hall

I CONFESS that I too have waited for others to comment on the suggestive and challenging article by Miss Holt. I wished also to verify certain vague ideas of methods adopted by other Churches.

Our problem is, as Dr. Agnew emphasizes, simply one of organization, and our people have yet to wake up to its importance, if our Churches are to hold their own. In the 18th century there were two influential evangelical movements—the Clapham Sect and the Evangelical Revival initiated by the Countess of Huntingdon—which rapidly declined. Why did this happen, while Methodism survived and flourished? The answer is that they lacked organization, though it is true that these forms of evangelicanism made their appeal to the upper classes and Methodism to the common people. Again, some of us have vivid memories of the promise of the New Theology Movement. I have always been of the opinion that it came to its sudden end because there was no leader in the Movement who possessed the necessary ability and influence as an organizer.

In the early days of my ministry, when this subject was being discussed, though it was less urgent than now, I was greatly impressed by the following sentences in George Dawson's lecture on John Wesley. He told how Wesley "kicked against the idea of lay-preachers, but was at last convinced." "Well, then," he continued, "having got the preachers, they must have something to pay them with." And so came the "penny-a-week" fund, that marvel of organization, the secret strength of Wesleyism. *The sooner the advocates of the voluntary principle come to that penny-a-week the better it will be for them.* (Italics mine.) This subject was introduced and discussed with some liveliness at the Annual Meeting of the Missionary Conference of our ministers in 1909, and had the support of Principal Alexander Gordon, but nothing came of it, though it was reported in full. After reading Miss Holt's article, I took the first opportunity to consult an experienced Superintendent of a Methodist Circuit and the Principal of a Methodist College. They assured me that the fund was still the mainstay of their finances, though it is no longer limited to a penny-a-week. They brought other facts to my notice. Now, I do not know what is the actual membership of our Churches, but the number of scholars in our Sunday Schools is given as 10,057. Let us take 10,000 as a rough estimate, though I hope our more than 200 Churches average a membership of more than 50. A penny a week from these would produce over £2,000 a year. But how many, if the scheme were adopted, would limit their contributions to a penny?

Some years ago after preaching anniversary sermons in one of our Churches, I had conversation with two Methodists who had recently joined our Movement. I asked them what was the most striking difference they noticed. I received the reply, "We think this must be the cheapest religion on earth." The time has certainly passed when our Churches can depend upon the generosity of a few wealthy laymen. All must acknowledge their responsibility. We need a Commission of Inquiry, composed of men who know something about organization, to enquire into the possibilities. We have something to learn from other denominations and evidently from our non-subscribing Church in Northern Ireland. Our aim must be "Fellowship," though our people, through their individualism, both as persons and Churches, may be slow to respond. But if we are fearful and hesitant for that reason, it may be well to bear in mind the closing words of Dr. Martineau's famous address at Leeds in 1888 on "The

Organization of our Churches." "You need not tell me of the prejudices, of the inertia, the resisting force, the honest judgments that are in the way. Pile them up before me as you may; you may pile up the whole mountain of difficulties. I shall still reply, If we had faith as a grain of mustard seed, we shall say to this mountain, 'Be thou removed,' and it shall be cast into the sea." Alas! the resisting force proved too strong, but how many of the influential men among us regretted it as the lost opportunity!

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Letters to the Editor

Letters have reached us over 800 words long. Letters of such length cannot be printed except for exceptional reasons. Apart from other matters they would cut out the views of other correspondents who also desire to be read. Correspondents would add to the interest of this column if they would carry out the request made in the notice above.

Ministers' Stipends

SIR,—Dr. Agnew, in his letter on this subject, expresses the hope that in considering it, those doing so should confine themselves to "the question of £ s. d." I quite agree that this is the basic point to be considered, but it is not an easy one to solve. The days when we could fairly easily raise a fund for this or that, starting off with promises that covered almost as much as one-third of the sum aimed at, are past as we found when we were trying to raise the £100,000 Appeal. Very few amounts of three figures were received.

With regard to the individual churches, whether they are able to increase their funds to pay an increased stipend I am not in a position to say, but I do feel that in too many cases members of churches have not increased their contributions in the same way that the expenses, including stipends, have increased. I think that with a little self denial members could do more, even though the cost of living has gone up.

I think, however, that our ancestors are a little to blame. One can think of churches which in the past were considered wealthy—at any rate they had quite a number of wealthy people amongst their members—but very few of them created an endowment fund. I don't mean a fund that would provide for all the expenses of the Church, nor even of the stipend, but such a fund would be a blessing to such churches to-day, which, owing to changed habits and the character of the districts in which they are situated, are not at all wealthy, leaving sufficent for the members to find and provide them with an incentive. Such a fund would help also to relieve the District and Central Organizations of the necessity of making grants to those churches.—Yours,

London. *Ronald Bartram.*

On Being Different

SIR,—I hope that no one, as was implied by several people I have talked with, feels that it was my purpose to be destructive, for nothing could be further from the truth. My purpose was to state what I consider to be faults with British Unitarianism in the hope that the situation might be improved. By writing about them I hoped people would at least think about them, no matter how much they may disagree with me.

The main discussion of your correspondents, although not of your leaders, seems to centre around my statement that the Unitarian Church in this country is too Christian. Rev. J. Keir Murren spent most of his letter of November 7 supporting my thesis. He said we should not stay so close to Theistic Christianity, that is, we should encourage others who do not consider themselves to be such to join with us. (Mr. Deakin, who writes this week, calls himself a Humanist-Universalist.) Rev. Murren finished his letter by saying that I am quite wrong and that we are not Christian enough, that we should not neglect the Christian gospel of love.

Rev. Murren can separate the gospel of Christian Love from Christian Theology, and on the basis of that separation I can agree with him. But what of the man-in-the-street? Christianity does not mean Christian love to him. He knows what Christianity is, for every other person he has heard talk of Christianity has talked about "Jesus Christ, Our Lord and Saviour," etc., *ad nauseam*. Millions of people in this country have rejected that answer to their problems. If a church insists upon calling itself Christian, no matter how it defines the word, they are no longer interested. The Unitarian churches (in spite of shabby notices outside many of them saying, "This is a Free Church") still insist on Christianity. No matter how much we say, as does Rev. Arthur W. Vallance in his letter, that ours is the only *fully* Christian faith, the non-churchgoer thinks it is just another brand of orthodoxy, and as such he is not interested..

Rev. L. A. Garrard seems to think that I wish to repudiate Christian roots. Far from it, I only want us to state clearly, openly and continually that we are a great deal more than a Christian church and that free-thinkers, be they humanists, mystics, or Christians are welcomed in our church.

I am not a theologian, and what I meant by the word "Christian" is what most people mean by the word "Christian." *The Inquirer* letter which really amazed me was that of Mr. John Kielty in which he states six reasons for "our separate continuance as a truly free church" and not one of these points mentions Christianity, or even Jesus. If these are the reasons for our existence, let us stand up and say so instead of mumbling in our beards about being Christian. By insisting on the word "Christian," no matter what interpretation we may put on it, we are scaring away those whom we could most help.—Yours,

Manchester. *Christopher Raible.*

SIR,—It requires no deep knowledge of logic to see that if we become different from other churches we shall also all become different from one another, the only bond between us all being that we are all free to scatter like children rushing out of school and as this freedom is nothing new to anybody these days, it in itself will bring us few new members. Only some great new light recognized by us all as greater than anything that Christianity can provide would pull us together and give us something to attract the multitude. That such a light exists somewhere may be the case. The trouble is that none of those who want us to get out and get above and get beyond Christianity tell us where it is or what it is. We are to go out into the fog with an open mind listening to those who have gone with us crying this way and that way and the long and short of it is that all this will get us nowhere. The whole suggestion hints at panic. It is based on the Unitarian misconception that the multitude are tired of orthodoxy and that we have only to put before them some improvement even on Christianity itself to bring them crowding to us. We shall not. The multitude may be tired of churches, our own amongst them. They are not tired of Christianity. We have no universally recognized greater religion to set before them even if they were and while I have no formula for filling churches I humbly suggest that while the way may be by being different it will not be by becoming so different from other churches that no one will recognize us as a church at all but by making our churches brighter and more friendly. It is not some drastic revolution that is needed but patient evolution into attractiveness along many lines.—Yours,

Belfast. *A. L. Agnew.*

SIR,—I agree that many of us *do* tend far too much to underrate the difference between ourselves and the traditionalists. Let us stress the difference. Let us not be too greatly concerned when we are excluded from participation in united services. Let us look forward to the emergence of the world faith that shall yet arise out of the liberal wings of the so-called "world religions."

But let us not go to the other extreme. Let us make it equally clear that we are not mere rationalists or ethicists or freethinkers. Let us not confuse the means with the end. We have at least as good a right to call ourselves freethinkers as the rationalists, some of whom deny freewill! But *we are freethinkers who have found God.*

Let us co-operate alike with trinitarians and ethicists in all good secular causes. But when we meet as Unitarians we meet, surely, to worship God: in absolute freedom from traditional dogmas, but still to worship God—to strengthen our conviction that the eternal verities of Goodness and Beauty and the Being who is their source are no mere fancies born of grey brain matter but are so real that by comparison nothing else is real—save the souls created to receive them, and enjoy them for ever.

Certainly we don't want to be mistaken for traditional Christians. Nor yet, I trust, for dogmatic atheists or materialists or even for mere ethicists. Certainly there is room in our midst for the reverent agnostic. But I submit that the only real justification for our separate existence as a movement is our theistic witness.—Yours,

Swansea. *Basil Viney.*

SIR,—Our churches in Ireland are few in number, but some at least are comparatively strong. This is not due to humanism, or to any devotion to non-Christian forms of religion. The Non-Subscribing Presbyterian Church is committed to the Kingship of Christ. The greater strength of these churches is due to the fact that the Irish of all denominations are attending church very well. Religion is in the air. The problems of English Unitarianism are essentially those of all Protestant communions in England. For the time being the Englishman has lost his taste for church attendance. Always has the Englishman been a curious blend of materialist and puritan. In the 17th century he fought for his religion. In the early 18th century he allowed his churches to decay. In the 19th century he built large ugly chapels and pseudo-Gothic churches. In our century he stays at home on the Sabbath day. In all probability his puritan instincts will get the better of him before very long, and back to church he will go. The question is, will he come back to our own? I believe that there is a day of promise awaiting us if Unitarians remain Liberal Christians. I am convinced that there is no future for us outside the boundaries of the Christian religion. This is no disparagement of those other great religions of the world we should all respect and revere. But every man is born into an inherited culture, and our culture is Christian. No one, save a few intellectuals, knows anything of the Koran or the Vedas. But the Bible is a Book that is still known.—Yours,

Dromore. *A. Elliott Peaston.*

SIR,—I believe that the little leaven of Unitarianism, used with practice and love, does gradually leaven the whole lump. At the moment I am attending the penetrating Gifford Lectures at Aberdeen University by Professor Paul Tillich, of New York, on "Existential Questions and Theological Answers." He is working out a powerful argument, in the light of modern thought and psychology, for the Christian Christ as the one true answer to modern man's spiritual and moral predicament. It seems to me that what modern Unitarians should be doing, instead of denouncing orthodox Christianity, is to go forward from Martineau, in the light of the profound modern psychological revolution, to work out a rational and symbolic statement of the relation between God and Man which will be more satisfying to the thinking millions of to-day than any re-statement of the old orthodox Christian symbolism of Christ.—Yours,

Aberdeen. *L. Baker Short.*

Visitors from Venus

SIR,—I do not quite see what Dr. R. W. Wilde is worried about. In his remarks on the review of our book, "Flying Saucers Have Landed," he is merely echoing the sentiments expressed by the Venusian visitors. These elder humans are far too wise to offer us any more knowledge. We already have too much knowledge and too little wisdom. Adamski asked the visitor from the saucer if he would one day show us how it worked so that we could build similar craft for ourselves; and the reply came that to do so would be very unkind for we already had more than enough dangerous toys with which to destroy one another.

The Venusians know that wisdom cannot be doled out like political formulae or toothpaste advertisements but can only be won by individual attainment. However, they can give us advice, but only when we ask for it or are ready to profit by it.

Nor have they any right to impose a superior philosophy upon us, any more than we had the right to impose our complicated religion upon simple savages. The results are always disastrous.

The visitors told many things to Adamski which cannot be contained in the book for just these reasons.

The only possible interference these people would ever make would be in connection with the atomic bomb. For this they would be quite justified, as the destruction of our earth would affect their planet in no mean way. But they will never seek to impose their superior wisdom upon us for "the bee cannot come to the flower until the flower is open."—Yours,

London. *Desmond Leslie.*

Cinema

La Continentale. In 1930 the Russian film director, Eisenstein, went to Mexico to make a film which was intended to be a "living history of Mexico," but after filming three parts of it (there should have been four), some differences arose between him and the producers, he returned to Moscow, and the film remained unfinished. It has now been resurrected under the title, *Time in the Sun*, but, unfortunately, has been so cut and edited that it is a mere skeleton of the original—and admitted as such by the producer. Nevertheless, a few sparks of Eisenstein's genius still flash off the screen, and one can imagine the grandeur of the film that might-have-been.

At the **Curzon**, *Monsieur Hulot's Holiday* is just what it announces. Monsieur Hulot goes to the seaside, and he is such a comical figure that nothing but comedy could follow the event. There is surprisingly little dialogue, and what there is comes mainly from the English visitors having a Continental holiday. The French certainly know how to "take us off," but Jacques Tati, author, director and actor of the part, does not quite succeed in making a real person of Monsieur Hulot. *B.L.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554 Editorial: EUS. 2912

We regret the delay in printing a number of news items and obituary notices.

News of Bishop Novak

A former I.R.F. member who has recently visited Prague as a member of the Society of Friends has brought us the following message from Bishop Miroslav Novak, Bishop of Prague.

"I have a vivid recollection of Star Island and the I.R.F. and I have never forgot my friends, thinking of them in my prayers and during the work in the Church in which I am very happy and in which I am very busy every day.

"From all my heart, I feel that the work I began during my co-operation in the I.R.F., for the understanding among peoples, I must continue in a more effective way—as I am doing with my friends and with my ministers in the peace movement."

Dr. Novak is in good health and is very anxious that all his friends should know that he often thinks of them.

Oxford: Manchester College: On Saturday, October 24, Rev. Lawrence Redfern addressed a well-attended meeting of the Martineau Club. In the course of an eloquent address, he outlined the evangelical aspects of the careers of Joseph Tuckerman and John Wesley, and suggested that the modern preacher and evangelist could learn much from their lives and methods. Keen interest in the subject was evident from the variety and number of questions raised in the subsequent discussion. The Principal of Manchester College, Rev. S. Spencer, was in the chair.

On the following Sunday morning, Mr. Redfern preached a moving sermon in the Chapel at Manchester College. He took his text from Micah 6.8 (He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?) and made this the basis of an appeal for a wholehearted commitment to basic religion. The service was attended by an encouraging large congregation. The collection was devoted to the funds of the General Assembly.

Death

CROPPER—On November 12, 1953, at Kyneton, Sidmouth, Marion, in her 89th year, widow of Lindsay Cropper, of Bolton, and daughter of the late Charles and Mary Taylor, of The Glen, Bolton.

UNITY CHURCH, PORTSMOUTH

BAZAAR

SATURDAY, DECEMBER 5, AT 3 P.M.

Opened by MRS. E. REDFERN, M.A., of Bournemouth

There is every prospect that the War Damage Commission will permit the re-building of a New Meeting House next year and this Bazaar is the first of a series of efforts towards a Furnishing Fund.

Gifts and Donations will be appreciated.

Treasurer: Mrs. E. C. Knight, J.P., "Hazeldene," Third Avenue, Denvilles, Havant.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 22, 1953

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. MARTIN
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hunt Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Women's League Service, Mrs. A. H. BIRTLES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. L. THOMAS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamood Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COSELEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. F. D. WILLIAMS
DITCHLING, Old Meeting House, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TONKIN, 6.30, Mr. F. KNOWLES
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNIGH HILTON
HECKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. G. J. G. GREEVE
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TONKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILPSON
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORSOP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. HUSKINS
LEICESTER, Newarcough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LITCHWORTH, Vaccaris Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KENDALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Boode Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KER MURREN
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. BRIAN GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHERVELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. J. P. CHALK
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WADDINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 6.30, Rev. D. P. OSBORN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30 2nd Sunday in the month)
LONDON, Mead High Road, 6.30, Rev. WILFRED WADDINGTON
LONDON, Islington Unitarian Church, Upper Street, Preston Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. OSBORN
LONDON, Lewisham, Lee Bridge Road, Knotts Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNDLE
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mrs. A. D. MITCHELL
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, ——
LYTHAM ST. ANNE (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. H. TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. EDMUND A. GIBSON
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. ALAN BOWDEN
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. L. SMITH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, Chapel Anniversary, 11, Rev. ALBERT SMITH, 6.30 Rev. FRED KENWORTHY
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSSE
SHEFFIELD, Fulwood Old Chapel, 11, Mr. L. F. BAKER, 6.30, Mr. W. E. BROOKES
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. P. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KEREKI
TODMORDEN, Unitarian Church, 10.45 and 6, ——
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate Chapel, 2.30, Junior Church, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TONKIN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDUS CARRUTHERS
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidswell's Buildings, 100 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Host Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

SIR,—Our churches in Ireland are few in number, but some at least are comparatively strong. This is not due to humanism, or to any devotion to non-Christian forms of religion. The Non-Subscribing Presbyterian Church is committed to the Kingship of Christ. The greater strength of these churches is due to the fact that the Irish of all denominations are attending church very well. Religion is in the air. The problems of English Unitarianism are essentially those of all Protestant communions in England. For the time being the Englishman has lost his taste for church attendance. Always has the Englishman been a curious blend of materialist and puritan. In the 17th century he fought for his religion. In the early 18th century he allowed his churches to decay. In the 19th century he built large ugly chapels and pseudo-Gothic churches. In our century he stays at home on the Sabbath day. In all probability his puritan instincts will get the better of him before very long, and back to church he will go. The question is, will he come back to our own? I believe that there is a day of promise awaiting us if Unitarians remain Liberal Christians. I am convinced that there is no future for us outside the boundaries of the Christian religion. This is no disparagement of those other great religions of the world we should all respect and revere. But every man is born into an inherited culture, and our culture is Christian. No one, save a few intellectuals, knows anything of the Koran or the Vedas. But the Bible is a Book that is still known.—Yours,

Dromore. *A. Elliott Peaston.*

SIR,—I believe that the little leaven of Unitarianism, used with practice and love, does gradually leaven the whole lump. At the moment I am attending the penetrating Gifford Lectures at Aberdeen University by Professor Paul Tillich, of New York, on "Existential Questions and Theological Answers." He is working out a powerful argument, in the light of modern thought and psychology, for the Christian Christ as the one true answer to modern man's spiritual and moral predicament. It seems to me that what modern Unitarians should be doing, instead of denouncing orthodox Christianity, is to go forward from Martineau, in the light of the profound modern psychological revolution, to work out a rational and symbolic statement of the relation between God and Man which will be more satisfying to the thinking millions of to-day than any re-statement of the old orthodox Christian symbolism of Christ.—Yours,

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Visitors from Venus

SIR,—I do not quite see what Dr. R. W. Wilde is worried about. In his remarks on the review of our book, "Flying Saucers Have Landed," he is merely echoing the sentiments expressed by the Venusian visitors. These elder humans are far too wise to offer us any more knowledge. We already have too much knowledge and too little wisdom. Adamski asked the visitor from the saucer if he would one day show us how it worked so that we could build similar craft for ourselves; and the reply came that to do so would be very unkind for we already had more than enough dangerous toys with which to destroy one another.

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London. *Desmond Leslie.*

Cinema

La Continentale. In 1930 the Russian film director, Eisenstein, went to Mexico to make a film which was intended to be a "living history of Mexico," but after filming three parts of it (there should have been four), some differences arose between him and the producers, he returned to Moscow, and the film remained unfinished. It has now been resurrected under the title, *Time in the Sun*, but, unfortunately, has been so cut and edited that it is a mere skeleton of the original—and admitted as such by the producer. Nevertheless, a few sparks of Eisenstein's genius still flash off the screen, and one can imagine the grandeur of the film that might-have-been.

At the **Curzon**, *Monsieur Hulot's Holiday* is just what it announces. Monsieur Hulot goes to the seaside, and he is such a comical figure that nothing but comedy could follow the event. There is surprisingly little dialogue, and what there is comes mainly from the English visitors having a Continental holiday. The French certainly know how to "take us off," but Jacques Tati, author, director and actor of the part, does not quite succeed in making a real person of Monsieur Hulot. *B.L.*

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554 Editorial: EUS. 2912

We regret the delay in printing a number of news items and obituary notices.

News of Bishop Novak

A former I.R.F. member who has recently visited Prague as a member of the Society of Friends has brought us the following message from Bishop Miroslav Novak, Bishop of Prague.

"I have a vivid recollection of Star Island and the I.R.F. and I have never forgot my friends, thinking of them in my prayers and during the work in the Church in which I am very happy and in which I am very busy every day.

"From all my heart, I feel that the work I began during my co-operation in the I.R.F., for the understanding among peoples, I must continue in a more effective way—as I am doing with my friends and with my ministers in the peace movement."

Dr. Novak is in good health and is very anxious that all his friends should know that he often thinks of them.

Oxford: Manchester College: On Saturday, October 24, Rev. Lawrence Redfern addressed a well-attended meeting of the Martineau Club. In the course of an eloquent address, he outlined the evangelical aspects of the careers of Joseph Tuckerman and John Wesley, and suggested that the modern preacher and evangelist could learn much from their lives and methods. Keen interest in the subject was evident from the variety and number of questions raised in the subsequent discussion. The Principal of Manchester College, Rev. S. Spencer, was in the chair.

On the following Sunday morning, Mr. Redfern preached a moving sermon in the Chapel at Manchester College. He took his text from Micah 6.8 (He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God?) and made this the basis of an appeal for a wholehearted commitment to basic religion. The service was attended by an encouraging large congregation. The collection was devoted to the funds of the General Assembly.

Death

CROPPER—On November 12, 1953, at Kyneton, Sidmouth, Marion, in her 89th year, widow of Lindsay Cropper, of Bolton, and daughter of the late Charles and Mary Taylor, of The Glen, Bolton.

UNITY CHURCH, PORTSMOUTH

BAZAAR

SATURDAY, DECEMBER 5, AT 3 P.M.

Opened by MRS. E. REDFERN, M.A., of Bournemouth

There is every prospect that the War Damage Commission will permit the re-building of a New Meeting House next year and this Bazaar is the first of a series of efforts towards a Furnishing Fund.

Gifts and Donations will be appreciated.

Treasurer: Mrs. E. C. Knight, J.P., "Hazeldene," Third Avenue, Denvilles, Havant.

THE CALENDAR OF THE CHURCHES

SUNDAY, NOVEMBER 22, 1953

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. A. W. VALLANCE
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. MCLACHLAN
BESSELS GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. S. R. MARTIN
BILLINGSHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Bessborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hunt Street Mission, Small Heath 6.30, Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. A. WEST
BOLTON, Bank Street, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. CHARLES SIMPSON
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. L. REDFERN
BRADFORD, Broadway Avenue, 3.15, Mr. W. LLOYD
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampiet Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11 and 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BERTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BERTLES, 6.30, Women's League Service, Mrs. A. H. BERTLES
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WAREING
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanual Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Service, 6.30, Mr. L. THOMAS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. ROBERT H. WILLIAMSON
CHATHAM, The Church of the Great Companions, Hamood Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. KENNETH TWDEN
COMLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11 and 6.30, Supply
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. F. D. WILLIAMS
DITCHLING, Old Meeting House, No Service
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Fitzalan St., 10.45 and 6.30, ——
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45, Rev. J. B. TOMKIN, 6.30, Mr. F. KNOWLES
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISH HILTON
HENCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. G. I. G. GREEVE
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 6.30, Rev. J. B. TOMKIN
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PIPER
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. HOSKINS
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTON
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. LEONARD MASON
LETCHWORTH, Vaundin Hill, Gernon Walk, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIMBALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TINDALL
LIVERPOOL, Bootle Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KERR MUIRHEAD
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. BRIAN GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLAN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SIDNWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30 Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. J. P. CHALK
LONDON, Gobbins Green, Heap Lane, 11, Rev. W. WASHINGTON, 6.30, Rev. K. C. TREACHER
LONDON, Hackney, New Gravel Pit Church, Clarkson Place, 6.30, Rev. D. P. GRIFFIN
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TREACHER (Also 6.30 2nd Sunday in the month)
LONDON, Hoxton, Hoxton Square, 11, Rev. WILFRED WASHINGTON
LONDON, Islington Unitarian Church, Upper Street, Pyrenees Hall, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Rev. A. V. FOX
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. D. P. GRIFFIN
LONDON, Leytonstone, Lea Bridge Road, Leyton Green, 6.30, Rev. G. E. HALE
LONDON, Mansford Street Church, Bethnal Green, 6.30, Rev. J. W. DUNNILL
LONDON, Richmond Free Church, Ormond Road, 11, Rev. G. E. HALE
LONDON, Stamford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Mrs. A. D. MITCHELL
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays, 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, ——
LYTHAM ST. ANNS (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CRABTREE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. DAVID C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Mr. H. TITTLE
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Rev. A. J. HEALE
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Mr. EDMUND A. GIBSON
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. ALAN BOWDEN
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEXBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see Lancaster)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MOSSLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 11, Rev. E. D. EVANS
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. L. SMITH
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, The Rev. THE PRINCIPAL
PADDHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WAREING
PARK LANE CHAPEL, near Wigan, Chapel Anniversary, 11, Rev. ALBERT SMITH, 6.30 Rev. FRED KENWORTHY
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PENN
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 6.30, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30 and 6.30, Rev. W. T. WILKINS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MOSSE
SHEFFIELD, Fulwood Old Chapel, 11, Mr. L. F. BAKER, 6.30, Mr. W. E. BROOKES
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Mr. GEOFFREY EVANS
SIDMOUTH, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. H. J. ROSSINGTON
SOUTHEND-ON-SEA, Dunsley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BAIRD
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pinnard Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. G. KERSKI
TODMORDEN, Unitarian Church, 10.45 and 6, ——
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Conigre Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DEAKIN
WATFORD, Friends' House, Church Road (by permission), 7.30, (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Rev. H. MAGUIRE
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON
WHITBY, Flowergate Chapel, 2.30, Junior Church, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GIBSON
MELBOURNE, Unitarian Church, Cathedral Place, C.2; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.) 7.15, Rev. J. B. TOMKIN. Manse Telephone LX 5321.
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Rev. W. BOTTOMLEY. Meetings as advertised.
SEAFORD CHRISTIAN CHURCH, Austin Road, Seaford (Vic.). S.S. weekly at 2.15 p.m. Public Worship, fortnightly, 3.15 p.m. Minister: Rev. W. BOTTOMLEY

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ARTHUR CRESSON
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JENKINS
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CRAIG

NEW ZEALAND

AUCKLAND, Unitarian Church, Parnnelly Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidwell's Buildings, 180 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTER

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FELLOWSHIP through RELIGION

PEOPLES OF ALL FAITHS SERVICE

at

LEWISHAM UNITARIAN CHRISTIAN CHURCH
(High Street, Lewisham, next to Central Library)
on Wednesday, November 25, 1953, at 8 p.m.

READINGS FROM WORLD SCRIPTURES
by RABBI JOHN RAYNER, B.A.
MAUNG MAUNG JI, M.A.
REV. DAVID P. OSBORN, B.A., B.D.

Preacher—REV. H. STEWART CARTER, M.A.
(Executive Member of the International Association for Liberal Christianity and Religious Freedom)

Miscellaneous

CHRISTMAS CARDS. For samples of four usable attractive cards send 7½d. in stamps to Editor of *The Unitarian*, Dunham Road Parsonage, Altrincham, Ches. Prices from 2s. to 3s. 3d. per doz.

Pacifist Universalist Service, 3.15 p.m., Sunday, November 22, Denison House, 296 Vauxhall Bridge Road, Nr. Victoria Station. Discourse by N. J. Teape, "Personal Responsibility—the Only Solution."

Pulpits Vacant

The following pulpits are at present vacant and any minister desiring to have information concerning them should write direct to the Secretary of the General Assembly and *not* to the church concerned:—

Colne, Denton, Exeter, Glossop, Hinckley, Hindley, Ilminster, Lewes; Manchester: Renshaw Street and Willert Street; Preston, Pudsey and Wakefield, Rotherham, Todmorden; Wales: Cefn Coed and Merthyr Tydfil, Trehanog; New South Wales: Sydney.

GENERAL ASSEMBLY SILVER JUBILEE APPEAL

FIRST LIST OF CONTRIBUTIONS

Received up to November 12

DONATIONS

	£	s.	d.
Anonymous		9	0
The Misses Beard	1	5	0
Miss Olive Boult	6	5	0
H. N. Briggs	2	2	0
Miss A. H. Burgess	2	5	10
Central Postal Mission	1	5	0
Miss B. E. Clennell	1	5	0
Miss J. Cock		10	0
Mrs. E. T. Crook	6	5	0
Miss L. M. Davidson	3	2	6
Mrs. C. Denniston		10	6
E. L. Friedeberg	3	3	0
Miss R. E. Gook		5	0
Mrs. G. Hall	1	5	0
Rev. H. B. Hannah	5	5	0
Mrs. N. Bishop Harman	25	0	0
W. Haslam	1	5	0
Mr. and Mrs. Hollingsworth	6	5	0
Miss W. E. Lewis		10	0
W. V. Lewis	1	1	0
Mrs. M. N. Lilley	2	10	0
Miss L. Martineau	5	0	0
David Menzies	1	0	0
Midland Union	3	3	6
Mrs. M. Montague	6	5	0
Miss B. H. Mottram	5	0	0
Miss R. Nettlefold	25	0	0
Cmdr. M. E. Poignand	3	2	6
Rev. J. Radcliffe		10	0
Mrs. C. M. Reed	1	5	0
Mrs. E. Richards	1	0	0
J. G. Richardson	1	5	0
H. Smyth		12	6
K. B. Stoddart	25	0	0
Charles Strachan	1	5	0
Trustees E. L. Rathbone Charitable Trust	250	0	0
Miss M. Westley	1	5	0
	£402	7	4

A further list, mainly of collections, received up to November 12, will be printed next week.

The target is £2,500. There is still time to send a gift. Will Church Treasurers please send collections at once.

Accommodation

ALL READERS needing warmth and comfort with absence of fogs in "Best Winter Climate" (town claim) should write for Normanhurst/Town brochures. Used by Unitarians, also members Toc H, W.V.S., Rotary, etc. Heated twin-bedded rooms from 4½ guineas; Singles from £5 18s. up, including "extras," i.e. gratuities, early tea; heated bedroom (central heating throughout); Slumberlands; h. and c.; two well-appointed Lounges. Breakfast in bed. Meat or Vegetarian Diet. NORMANHURST P/HOTEL, Seafront, St. Leonards, Sussex. Best position, 3 mile Promenade, opposite covered walk. Near Sun-Lounge orchestra, also London Philharmonic.

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W. Heffer & Sons Press Organisation Limited,
Kingsgate House,
115 Hills Road, London, W.C.1.
Telephone: CHAncery 5722
Display Rates on Application Special Terms for a Series

Printed by Wightman and Sons Ltd., Queens Road, Hockley, Birmingham, and Published by The Inquirer Publishing Co., Ltd., at the Temporary Office, 14 Gordon Square, W.C.1.—Manchester (Wholesale) Jane Harwood, Dunngate, Saturday, November 21, 1953